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THE LOST PATTEN, A TALE OF REAL LIFE.

ABOUT sixty years since, there lived in Edinburgh a youth named Edwards, the son of a wealthy merchant of the city. On completing his education, which was a liberal one, young Edwards entered his father's counting-house with the view of following out the same line of business, and at the end of two or three years he was formally admitted to a partnership in the concern. At this period young Edwards's affections were engaged to a young lady of singular beauty and accomplishments, the daughter of an intimate friend of his father, at whose house he was, and had indeed been from his boyhood, a constant and welcome visitor. The attachment between the young people, for it was mutual, was of the most sincere and ardent kind, and they only waited for the prospect of something like an independency to unite their destinies. Such a prospect as this seemed to present itself in the circumstance of young Edwards's admission to a copartnership in his father's very thriving and extensive business; and, acting on this presumption, he thought himself warranted in seeking from her father the hand of the object of his affections. The proposals of young Edwards were readily accepted, for the connection was thought an extremely eligible one by both of the young lady's parents, and it was not disapproved of by his own.

Thus far all went well for the happiness of the intended bridegroom. An early day was fixed for the marriage, and perhaps the greatest amount of felicity of which human nature is susceptible, at this moment belonged to Edwards; and so secure did he feel in its enjoyment, that he deemed that nothing but some of the more severe decrees of fate could snatch from him the happiness which appeared so obviously within his reach. But disappointment came, and came by humbler means than these, but with not less desolating effects. Both Edwards's father and the father of his betrothed had embarked a ruinous stake in the celebrated bubble known by the name of the Ayr Bank; and within ten days of that which had been fixed for the marriage, this celebrated establishment became bankrupt, and both Edwards's father and his intended father-in-law were ruined men. All the miseries naturally consequent on such a grievous and unexpected misfortune as this soon made themselves felt by the parties immediately concerned. Edwards's father was compelled to suspend his payments, and finally to seek a compromise with his creditors. In the hope of being yet able to make an effort to recover himself—an event for which the worthy man was much more desirous on his son's account than his own—he made an offer of composition which all his friends thought both liberal and fair. His creditors, however, at least some of them, were of a different opinion. These refused the offer of composition, and insisted on a sequestration, which accordingly took place, and destroyed the last remaining hopes of both the unhappy father and the no less unhappy son. Their counting-house and warehouses, with all they contained, were taken possession of by the creditors, and they were left without the smallest remnant of their capital wherewith once more to commence the world.

These unfortunate and most unexpected occurrences, as a matter of course, put a stop to the intended marriage. On becoming assured of the utterly desperate state of his prospects, and of the full extent of the misfortune which overwhelmed him, the young man waited on his intended bride, and, with as much resolution of spirit and calmness of manner as he could command, informed her of the dire calamity which had interposed between them and that happiness which

they had both deemed so secure. Of this she had been already, indeed, made aware by her father; but the information had not been able entirely to dispel a fond but vain hope that matters might not be so desperate as they had been represented. In the warmth of her affection, the fond girl still clung to the belief that some means or other would be found of remedying the evil, and that she would yet be, and that on no distant day, the happy wife of her beloved Edwards. When all these hopes, therefore, were crushed, as they now were, by the candid and explicit statements of her intended husband—for he conceived it an imperative duty to be both candid and explicit in such circumstances—the poor young lady's distress became excessive. She made no reply, however, to the melancholy communications which were now made to her, but with a deep feeling flung herself on her lover's neck, and burst into tears.

"Mary," said Edwards, at this moment not less affected than the amiable girl who now clung to him in an agony of grief and disappointment, but better able to control his feelings; "Mary," he said, "I trust, after all, that our separation is but for a time. Better fortune may, and I trust will soon, smile upon us. But," he added, after a short pause, during which he was evidently struggling violently with his feelings, "I should not think myself worthy of your affections, were I not ready to resign them when your interest, and perhaps your happiness, demanded the sacrifice."

"I do not understand you," sobbed out the still weeping girl, but without raising her head from its resting-place on the shoulder of her lover; "I do not understand you, Edwards," she repeated, but now in a tone of alarm, as if some fearful meaning had suddenly presented itself to her mind.

"Then, Mary," said Edwards, in a solemn tone, and his face grew deadly pale, and his lips quivered as he spoke, "I do not think I should act an honourable part towards you, or have that regard for your interests and welfare which I ought to have, if I did not instantly relieve you from your engagements to me, seeing that I am no longer in a condition to implement mine to you. I do now, therefore, Mary, fully and freely discharge you of all these engagements, and restore you to all the liberty you enjoyed before they were entered into. It is all that I can now do to prove to you the sincerity of my wishes for your welfare."

"Edwards," replied the affectionate girl, whom this language had restored to full self-possession; "Edwards," she said, in a tone scarcely less solemn than his own, and now looking him full in the face, "I did think you had a better opinion of the sincerity of my attachment than to imagine that it could be affected by any change of worldly circumstances, whatever these might be; and as to the liberty you offer me," she added, "I appreciate the honourable feeling which induced you to make it; but—but," she continued, and here her emotion again overcame her, and she flung herself once more on the neck of her lover, and hid her face on his shoulder, unable to finish the sentence she had begun. In a few moments, however, she added, in a broken and scarcely audible voice, "I never, never can accept it, unless, unless, Edwards, you yourself desire to be quit of your engagements to me."

"Desire to be quit of my engagements to you, Mary!" repeated her lover—"desire to be quit of existence!—desire to be quit of all that I hold dearest in this life! You do me injustice, Mary, when you name the vile thought." After a moment's pause, he added, "You do not, then, accept the liberty I offer you, Mary? Be it so, my beloved. Then I will still

retain the treasure you have deposited with me, and we shall patiently wait for better times. Here again, then, Mary," he went on, "let us once more, and for the hundredth time, swear eternal fidelity to each other;" and the sacred though unwitnessed ceremony was again, and for the hundredth time, as Edwards had said, performed by the two lovers. Both having now somewhat recovered from the agitation into which the topics they had been discussing had naturally thrown them, they began to speak more calmly and rationally of their present circumstances and future hopes. Edwards now told Miss Bonnar that it was his intention to go out to the West Indies, where he had an uncle in affluent circumstances, and who, he said, he had no doubt, as he had always been on excellent terms with his father, would soon put him in a way of mending his fortunes: "And in the course of a few years, Mary," he added, "I hope to return in such circumstances as will enable me to claim that happiness which I must now forego;" and he raised her hand to his lips, and kissed it affectionately.

In less than three weeks after this, Edwards embarked at Greenock for Jamaica, but not, it may be believed, without arranging with his beloved Mary that a constant and regular correspondence should relieve the tedium of absence, and should compensate, as far as such a means can, for that personal intercourse which the Atlantic was about to interrupt. In about six weeks more, Edwards arrived safely at the place of his destination, found out his uncle, and was not disappointed in the expectations which he had formed from his friendship. The old gentleman received his nephew with open arms, insisted upon his living with him in his own house, and immediately invested him with the charge of an important department of his business. The steadiness, activity, and earnestness with which Edwards applied himself to the promotion of his uncle's interests, soon gained him the entire confidence of the old gentleman, who was so well pleased with his whole conduct, that, in less than a twelvemonth after his arrival on the island, he admitted him to a partnership in his business. Edwards was then once more placed on the high road to independence, and with every prospect of being soon enabled to realise the pleasing anticipations which he had expressed in a half playful mood to the object of his affections before leaving his native land.

Leaving Edwards thus prosperously situated, we return to Miss Bonnar. Soon after the departure of her intended husband to the West Indies, her father removed to a small village in the vicinity of Edinburgh, with the view of living economically on the little residue of means which misfortune had left him. Here the family, soon after their removal, became acquainted with a young man of the name of Brown, whose father was an extensive farmer in that neighbourhood, but he himself followed the profession of the law in Edinburgh, where he had business apartments. Notwithstanding this connection with the city, the young man continued to live in his father's house in the country, riding into town every morning, and out again in the evening; and on these occasions he never failed, after he had become intimate with Miss Bonnar's family, to call at the house as he passed, particularly in the mornings, to inquire if they had any little commands for the city which he could execute for them. Of these obliging offers the family availed themselves so far as to send by him any letters intended for the post-office, there being then fewer subsidiary conveniences of this kind than there are now; and he not only gladly executed these commissions, but proposed that all letters, cards, &c., addressed to them through the post-office, should be delivered in the first instance at his writing cham-

bers, when he would bring them out in the evenings; and they would thus be put in possession of them much sooner and more regularly than by the old woman who was in the habit of bringing them from the city. To this arrangement Miss Bonnar's family thankfully acceded, and only regretted the trouble it would entail on their young friend; but of this he himself made very light.

It was not then known to Miss Bonnar, nor to any of her family, what were the true motives for these obliging attentions on the part of Mr Brown, nor what was the real inducement which made him so frequent a visitor at their house. They did not know that it was a growing attachment to Miss Bonnar, whose beauty and accomplishments had made a deep impression on his heart. The young but wily lawyer had early learnt the connection which subsisted between his fair enslaver and Edwards; for he had indeed already carried several letters to and from the post-office between the lovers, the latter having, even by this time, written frequently from Jamaica, and been as punctually answered by his fair correspondent, and the knowledge of this circumstance deterred him from making any open avowal of his sentiments, as he knew that his suit would be unsuccessful. But he had yet another motive for concealing his attachment to the young lady. He had determined that she should be his, at whatever expense of principle; and he was not the man who would be niggardly in this respect, when he had a private end to serve. He in short resolved to avail himself of the peculiarly favourable opportunity he enjoyed as letter-carrier to the family, of interrupting the correspondence of the lovers by withholding their letters, and leaving it to time, and the effects of this treachery, to work a change in his favour. Now, he saw very plainly, that, if he prematurely avowed his attachment to Miss Bonnar, he might become an object of suspicion, and that the latter might in consequence decline entrusting him any longer either with her own or her lover's letters; and it was from this double motive that he determined on concealing his attachment for a time. From this moment—and the reader will be at no loss to divine the reason after what has just been said—all correspondence between Edwards and his Mary ceased, and ceased so suddenly, too, on the part of the former, that the latter could attribute it to nothing but the occurrence of his death. Sometimes, indeed, a suspicion would cross her mind that he was faithless, and had sought for and found another to supply her place; but she entertained these thoughts with reluctance, and could not reconcile them with the strain of warm and ardent attachment which breathed throughout the very last letter she had received from him. Edwards on his part, again, entertained exactly similar opinions regarding the sudden and mysterious silence of his fair correspondent. He also attributed it at one time to death, and at another to a change of sentiment. Of the first fears, however, both were relieved in the course of time, by hearing indirectly of each other's existence; but this only served to confirm the belief of each, that the other had proved faithless; and from that moment all attempts even at renewing the correspondence were on both sides abandoned.

In the meanwhile, time passed on, and at the end of six years after the departure of Edwards for the West Indies, and four years after the first apparent cessation of the correspondence between him and Mary, the latter became the wife of Brown, at the urgent solicitations of both her parents, who saw in him a most eligible match in point of circumstances for their daughter. She accordingly gave her hand, but, as she herself apprised her husband, not her heart, for that, she said, she had not bestowed. About two years after her marriage, which, as might be anticipated from the circumstances which led to it, was by no means a happy one, Mrs Brown's parents both died; and at the end of other two years, her husband and she removed to a distant country town, in consequence of a favourable opportunity presenting itself there for the prosecution of his business as a lawyer, by going into partnership with a gentleman of extensive connections who was already engaged in the legal profession, but who, wanting the experience which Brown possessed, had invited the latter on this account to take a share in his business. Here Brown soon after died, leaving his still young and beautiful widow very indifferently provided for. This, however, was soon remedied by her accepting proposals of marriage in due time from her late husband's partner, a gentleman of whose amiable dispositions she had long had full assurance. Mrs Brown, accordingly, once more changed her name and condition, and now became Mrs Robertson.

Neither these changes, however—the results more of necessity than choice—nor the lapse of time, could waver her affections from the object of her first love. To him in her secret moments her thoughts would still revert in spite of herself, and often would the

tear start into her saddened eye, as she reflected on the days of her youth, and on the happiness she had lost. These were feelings which she could neither suppress nor control, but she took care to keep them in their proper place, and never to allow them to interfere with the faithful discharge of her duties as the wife of another, nor to impair that feeling of respect and esteem for her husband to which his worth and his affection entitled him. Nor—although no such changes had taken place in Edwards's condition, for he resolved never to sue for another woman's hand since he had lost the only one on the possession of which his happiness had been placed—were his feelings towards his early love much dissimilar to those with which she thought of him. He accused her in his own mind of fickleness, it is true, and of being the ruin of his peace, but he still thought of her with the fervour and enthusiasm of a first love. These feelings, indeed, at one time, and that at the distance of no less than ten or twelve years from the first interruption of their correspondence, suddenly revived with such increased energy, that he directed some inquiries to be made regarding the fate of the object of his early affections; but the person whom he employed for that purpose could only ascertain that she had married, and had left Edinburgh. Time, and the changes which it had brought, together with the circumstances of her removal and second marriage, and her consequent assumption of a new name, had baffled all inquiries, and left no trace, at least none that the person employed by Edwards could discover, of her latter proceedings or ultimate destiny. On learning this, Edwards endeavoured to rid himself at once and for ever of all thoughts on the subject of his unfortunate attachment or its object, and to treat as a dream, or a vagary of the imagination, the hopes and feelings it had once inspired; and in this mood time rolled over him, till, if it had not entirely effaced, it had at least rounded and blunted, as it were, the sharp edges and angles of his early impressions, leaving nothing but a heap of indistinct and undefined images; and in much the same way and with very similar effects it passed over the innocent and unconscious cause of his misery. Edwards's wealth, however, was in the meantime increasing apace; indeed he was already a rich man; for his uncle, who had died about ten years after his arrival in Jamaica, had left him his whole business, together with a large share of his possessions. But wealth was now to him but a secondary object. It had lost its chief if not its only value in his eyes, the power of procuring happiness.

Here our story breaks off, and is resumed after a lapse of twenty years from the period at which we first started, and the scene of our resuscitated tale is Edinburgh. At the period we allude to, viz. 1798, the ladies of that city were in the habit of wearing what is even already beginning to be considered, in Edinburgh at least, in the light of a curiosity, and which, in the course of twenty or thirty years more perhaps, will be wholly unknown, except by tradition, to the fair daughters of the Scottish metropolis. The article we mean is a patten. The time will soon arrive, we have no doubt, when it will be advisable, if one would desire to be understood, to accompany the mention of this discarded convenience by a description of its shape and uses; but as such an illustration, we presume, is not yet absolutely necessary, we abstain from giving it. We need hardly add, that it was the excessive dirtiness of the streets in these comparatively rude though still recent times, when the sweeping measures of a police establishment were unknown, that induced the necessity of wearing the patten, nor that it is their very different condition now that has caused their desuetude. But though the patten certainly did effectually protect the delicate little feet of their fair wearers from the damp and mud of the ill-paved and neglected streets as they minced along, and withal added not a little grace (rather clumsy things as they were), of its own peculiar kind, to the female figure and carriage, when the sleight of wearing them well had been attained, they were extremely liable to such accidents as sticking in the mire, and thus faithlessly deserting, at its utmost need, the foot which had trusted to their integrity; and not only did they do this, but they not unfrequently made the shoe turn traitor too, by taking it along with them, and thus feloniously subjecting the said little foot and silk stocking to a chill and filthy plunge in the soft wet mud; and, in truth, exactly such an accident as this did happen to a lady one evening, in the winter of the year 1798, as she was returning home from a ball. The lady in question, at the time the accident happened, was escorted by a young man, her nephew, who had acted as her gallant at the ball, and preceded by a servant girl with a lantern and candle in it—the usual precursor in those times of ladies who had occasion to go abroad after dark, as the public lamps were then but miserable dim specks, "few, and far between," and wholly inadequate to guide aright the steps of those who sought their way through the dismal streets. Thus, then, were the persons we speak of proceeding, when, at the crossing of a street, which as usual was in an extremely filthy state, the lady suddenly found herself deprived of one of her pattens. It had stuck fast somewhere in the mud, but where, was not so easily ascertained; for the latter was so soft that it instantly covered over the recalcitrant object, and no trace of it could be found. At this critical and awkward moment, while the lady could not move a step but at the risk of destroying

her delicate white satin shoe, and endangering her health by plunging her foot into the mud, and was therefore obliged to remain stationary, leaning on the shoulder of her nephew, as the girl with the lantern was endeavouring in vain to discover the hiding-place of the traitorous patten—we say, at this critical and awkward moment a gentleman came up, and politely, and with an air of obliging solicitude, inquired what was the matter. On being told, he also commenced a search for the missing article, raking the mud in all directions with the bamboo cane which he carried. For some time his search was in vain; but fortune at length smiled on his efforts. He lighted on the patten, and, raising it triumphantly on the end of his stick, immediately proceeded, with a gallantry which we fear has departed from the land, along with the occasion for its exercise, to thrust his pocket handkerchief into that part of it which was formed for the reception of the foot, adjusting the whole in such a way as to protect the shoe and stocking of its wearer from being polluted with the mud which still adhered to it. Having thus prepared the patten, he placed it before the lady, and assisted her to resume it; and, lastly, offered his arm to assist her in gaining the flag-stones. On reaching this place of security, the lady insisted on the stranger's resuming possession of his handkerchief, expressing at the same time much regret that it should have been so soiled and abused on her account. To this proposal, however, he would not listen, but in his turn insisted, and with a pertinacity and politeness which neither the lady nor her nephew found it possible to resist, that it should remain where it was, until she at least should reach her own door; and to reconcile her to this arrangement, he said, if not disagreeable to her or her friend, he would accompany them thither.

On reaching the door of the house in which the lady resided, her nephew, who as well as herself felt extremely grateful for the stranger's attention, besought him as a favour to step in for a moment, and do them the honour of taking a glass of wine with them; and though the gentleman would have declined the invitation as somewhat unseasonable, the young man would take no denial; and in, accordingly, the whole party went. The room into which the stranger was ushered was in darkness when he and his new friends first entered it; so that, up to this moment, they had had no distinct view of each other, and could have made no affidavit to each other's identity had they been called upon to do so. In an instant after, however, a couple of candles were brought and placed upon a table in the centre of the apartment. At this particular moment the lady was engaged in taking from a press at the farther end of the room, to which she had found her way in the dark, a couple of wine-decanter, with which she immediately afterwards approached the table, when she caught the first glimpse she had yet obtained of the stranger's countenance; and the effects of that glimpse upon her were not a little extraordinary. The wine-decanter dropped instantly from her hands on the floor, and went into a thousand pieces; while she herself reeled backwards, as if suddenly deprived of all physical power, flung herself on a sofa, and fainted away. All this she did without uttering any exclamation whatever. Greatly alarmed and surprised by the suddenness and singularity of the occurrence, the lady's nephew and the stranger simultaneously rushed towards her to ascertain what was the matter, and to give what assistance the extraordinary case might require, or they could render. The cause of the lady's sudden illness, however, was now speedily explained, to the stranger at least, by his recognising, to his inexpressible astonishment, and with feelings that nearly deprived him also of his senses, in the still fair form before him, the object of his first and only love. The lady was she who had been Miss Bonnar, now a second time a widow, and residing in Edinburgh on a small jointure which had been secured to her by her second husband. We need hardly add, that the person who made this discovery was Edwards. He had, about nine months previously, returned from the West Indies with an independent fortune, to spend the remainder of his life in his native land, but had only been a few days in Edinburgh, having spent the interval in London.

The sequel of the story will be best told briefly. On the lady's recovering, which she shortly did, from the temporary oblivion into which the unexpected appearance of her long lost lover had thrown her, mutual explanations, satisfactory to both parties, took place. The treachery and baseness of Brown, which indeed his widow had latterly suspected, was made evident, and the affection of the fond pair for each other, which had only been smothered, not extinguished, again burst forth with no inconsiderable portion of its original force and fervour.

The lady, though twenty summers had passed over her since Edwards had seen her, was still comely, and, in his eyes at least, appeared as beautiful as ever, while to her he seemed really but little the worse of the tear and wear of the twenty years he had spent in the sultry regions of the West. He was indeed somewhat thinner than he used to be, and a good deal tanned by the tropical sun; but she thought these circumstances rather improved than deteriorated his personal appearance.

The consequence of these harmonising sentiments on the part of the lovers may be readily guessed. In three weeks after their meeting in the singular manner described, they were married, and enjoyed, for

many years after, all the happiness they had ever anticipated from their union even in the most sanguine days of their youth.

Such is the story, and a true tale it is, of the "Lost Patten"—and, it would perhaps improve the title to add, "the Found Husband."

HOW SHALL WE BE BETTER?

THIRD ARTICLE.

WE have already, under this title (1.), given an outline of the means by which a considerable improvement of the condition of mankind might be effected, and (2.) endeavoured to convey, to parents and nurses, a few lessons for the commencement of moral training in infancy. In prosecution of the task we have imposed upon ourselves, we shall now treat of the management of infants, with a regard to the preservation of health, and the improvement of their natural bodily powers. This part of the subject forms the commencement of physical, as the preceding was the commencement of moral, education; and its importance is much more considerable than may at first sight appear. "There is an education," says Mr Simpson, "for the body as well as the mind; the body has bones, joints, muscles, tendons, all constructed in beautiful relation to the properties of matter, to the mechanical laws of force, resistance, gravitation, and equilibrium, and susceptible of improved adaptation by proper training. The skin is adapted to its purposes of insensible perspiration, regulation of heat, absorption, and other functions, and is likewise capable of an increase of healthy action. The lungs, heart, and blood, and the air of the atmosphere, were created in pointed relation to each other; and disease and death are often the consequence of man's ignorance of this relation. The stomach and alimentary canal form a perfect chemical apparatus for digesting animal and vegetable matter, with relation to whose properties they were formed, and for absorbing and assimilating the digested and wonderfully prepared material to the constant repair of the bodily waste, from the substance of a bone or fibre of a muscle, up to the exquisite texture of the eye, and the yet more mysterious essence of the nerves, the spinal marrow, and the brain. All these points form a fund of practical education; the vigour of the body may, by judicious habits and exercise, be increased, and life improved in comfort and happiness; while the havoc made by ignorance, and the sufferings of a shortened life by abuse of its functions, may be greatly diminished, if not prevented."

It may seem hardly necessary to remind the reader that the human being, on being first ushered into life, is a very delicate creature; but yet it is necessary to impress and explain this fact, as, through inadvertency to it, much mischief has been occasioned. There was once in this country, and may still be in others, a practice of plunging new-born infants into cold water, and continuing this practice daily, on the pretext of making them hardy. Hence, we have no doubt, arose a great portion of that mortality among infants which was formerly so notorious. In reality, infants have less heat in themselves, and are less able to bear cold, than adults. They ought to be kept as nearly as possible in a temperature equal to that of their own bodies, and bathed only therefore in lukewarm water. As children advance in life, they obtain more natural heat, and it is therefore proper to reduce the temperature of the bath by slow degrees, until one of cold water is at length adopted, which, when endurable, has a tonic and invigorating effect. The first clothing of children should be comfortable, but not too heavy, and no tight bandages ought to be applied to them. Care should also be taken that their clothing is of a kind agreeable to the skin, for the skin at this period of life is extremely vascular and sensible, and many an infant has been kept in torture through contact with hard and irritating substances. Children should be washed frequently and have their clothes frequently changed, to prevent the perspiration, which with them is very active, from leaving much of those salts and animal matter, which, when accumulated, produce cutaneous and other diseases. They should be kept in comfortable but not over-close rooms, and ought to be frequently in the open air.

The softness of the bones of infants, and the weakness of their joints, expose them greatly to the risk of having their limbs distorted by ignorant nurses. The position of the infant's body is a matter of primary importance. It is improper, for the first few weeks, for an infant to be kept in an upright position, because at so early an age the backbone is not sufficiently strong to support the weight there-

by imposed on it. It is also important to observe, that the infant should not always be laid on the same side, nor carried in the same arm. The custom, also, of laying infants on the back, whether in the cradle or bed, is very improper; for thereby the saliva, which is secreted in large quantities during the time of teething, cannot be freely discharged, and descends into the stomach, the functions of which, when it is overloaded by this slimy matter, become impaired. The proper position for the infant when in bed is on the side, no matter on which; it is, however, to be observed, that, when strong enough, and not prevented by the confinement of their clothes, children instinctively turn to the right side. For the same reason that these rules should be observed—the softness and flexibility of the bones—infants should not be too soon taught to walk; for the little legs, unable to support the weight of the body, become very easily curved, and an irritability is thereby excited in the system, which very soon impairs the general health. This calamity, so incidental to infants, demands the especial notice of parents, who ought in every instance to be very cautious how they subject the tender bodies of infants so affected to the pressure of straps and steel instruments. In such cases, and where the bones are preternaturally soft, they should rely principally on those measures which strengthen the general health; such as nourishing diet, gentle exercise, sea-bathing, &c.; and in all cases where recourse is had to the use of irons, as their misapplication may be productive of so much mischief, it is desirable that the apparatus should be applied under the superintendence of a medical practitioner. In respect to the age at which infants should be taught to walk, no definite rule can be established. Nature is herself the most salutary guide; for as the infant gathers strength, it will be observed to crawl, by the help of its hands and knees, about the floor; nor will it attempt to walk until it feel itself competent to the task. It is necessary at this age to caution nursery-maids against the pernicious practice of supporting the infant by one of its hands; for by this means the muscles and ligaments of that arm are violently extended; and should the child make a false step, there is imminent danger of dislocation. The method, also, of teaching infants to walk by holding both hands, and thereby extending both arms, is also reprehensible. The best way is to leave the child pretty much to itself, taking care to save it from falling, by holding it gently round the waist.

Infants and all young animals delight in motion. The kitten gambols playfully with its tail, its shadow, or with any moveable object it may chance to notice; the young chamois, in like manner, bounds with impatient energy from rock to rock; and the new-fledged bird flutters its wings without aim or object, and describes a thousand gyrations in the sunny air. This love of activity, as a dictate of unerring nature, ought in every instance to be indulged; it accelerates the circulation of the blood, promotes the secretions, and aids the development and functions of the muscles, and every organ in the body. It is highly improper to impose for any number of hours the restraint of inaction on very young children, whether at home or in the schoolroom. The absurd and vain desire of parents to stimulate the infant faculties into premature development, cannot be too strongly condemned: many a joyous spirit has been thereby permanently checked; many a happy temper perverted; many a naturally vigorous talent crushed; and many a promising child hurried to the grave. At this early period of life, that attention to the physical system which ought never to be lost sight of while we are attending to the mind, is peculiarly necessary; and free and healthy exercise should be mixed closely and constantly with those moral, religious, and intellectual lessons, of which the child may be thought capable. Indeed, it may be very safely pronounced that an attention to the physical system at this early period is of more importance than attention to at least intellectual improvement; for while it is possible at a later period to supply any early deficiency of knowledge, it is impossible, if the physical system has once been effectually impaired or injured, to restore its powers.

The natural food of the child is the milk of its mother, and during the first month the child should be put to the breast once every two hours. The law of nature is, that every mother should nurse her own child, by which means the proper affectionate relation is maintained between them; and a substitute nurse should only be adopted in cases of clear necessity. A nurse finds herself called by nature, and is required, by a proper attention to her own health, to take more food than she usually does; she must take food both for herself and for her child. Weakly mothers, and those in the higher circles whose systems are relaxed by sedentary and enervating habits incident to large towns, are apt to be dangerously weakened by strong sucklings; it is, therefore, legitimate for them (but only in such cases) to take not only a liberal allowance of substantial food, but draughts of nourishing malt liquors, such as porter, which may perhaps be instanced as the best fitted for the purpose. This indulgence they ought of course to modify according to what they feel to be necessary to supply the unusual

waste which nursing occasions in their system. A deficiency in the strength or quantity of milk in the nurse may also be supplied by substituting food for the infant, of a kind as near as possible in taste and quality to his nurse's milk. The best substitute is a mixture of one part of fresh cream with four or six of water and a little sugar. The cream, it may be observed, is better than milk, because it is incapable of becoming curd, which is an extremely indigestible substance, particularly in the infant stomach. The age when a different kind of sustenance should be introduced, or when the infant should be weaned, does not admit of any definitely stated period; it must depend on the health both of the child and mother. If the child be strong, and the mother (as naturally follows) be somewhat weak, weaning may be accomplished within six months; and such early weaning is now recommended by many physicians. But if the child be of a less healthy habit, it may be kept at the breast for nearly a year; and even then much care will be necessary to observe and determine that the infant is capable of enduring the deprivation. From six to nine months may be stated as a proper age for the weaning of strong infants, and about twelve months for the weak; something more may be allowed for the latter, if judged necessary; but to keep stout children at the breast for a longer period than we have stated, is improper for both child and nurse. For weeks previous to weaning, an infant should receive an increased quantity of spoon-meat, such as arrowroot, sago, panada or pap, chicken-broth, weak beef-ten, &c.; and thus the change of diet will, by being made gradual, tend less to injure the child. "After weaning," says Dr Hamilton, "the food of infants should consist of weak beef-ten, panada, light pudding, and the various preparations of milk. Rusk biscuit ought generally to be used instead of ordinary bread. Frequent exposure in the open air when the weather is favourable, and an increased degree of exercise, are highly beneficial to newly-weaned infants."

Previous to the period of weaning, the process of dentition or teething takes place, which is often attended by very distressing, and sometimes alarming symptoms. At birth, the teeth, it may be observed, are placed underneath the gums, and enclosed individually within a very fine membrane called the *capsule*. Now, the process of teething consists in the teeth gradually enlarging, so as to break through this capsule and protrude through the surface of the gum, which they do by the pressure of the enlarging tooth occasioning absorption of that part. Accordingly, when dentition commences, owing to the gums being thus irritated, the mouth becomes heated, whereby considerable thirst is occasioned, and the infant consequently demands the breast more frequently than before. As the process advances, the pressure of the teeth against the gums occasions an increased flow of fluid from the mouth; the infant is then observed to become restless during the night, flushes frequently, starts in its sleep, and not unfrequently, from the quantity of saliva which escapes into the stomach and bowels, severe bowel complaint is induced. Nor is this all; for sometimes, in consequence of the continuity of the membrane lining the air-passages of the lungs, and the stomach and bowels, the inflammation from the gums extends through these organs, and requires judicious and active medical treatment. Not unfrequently, also, convulsions occur, and sometimes a spasmodic affection of the windpipe very similar to croup. Indeed there is often such a variety and complexity of symptoms attending dentition, that medical assistance is absolutely necessary, more especially on account of the irritability of the brain; for during the first seven years of life, in consequence of the very rapid development of that organ, almost all infants are exceedingly liable to water in the head—a disease which sometimes runs very rapidly to a fatal termination. The most effectual means of relieving the symptoms now adverted to, are lancing the gums, and the administration of such medicines as may subdue the feverish state of the system. Although simple enough to appearance, the operation of lancing the gums is often bungled. The object is to divide not only the surface of the gum, but also the membrane or capsule of the tooth; for if, especially with the grinders, a single fibre be left undivided, the irritation will continue. As a palliative measure, a ring of ivory will be found useful; and although some medical men have imagined that its beneficial effects are derived solely from the fancy of the infant being pleased, yet they will find the application of such an instrument, on sound physiological principles, attended with many advantages; thus, in the first place, the temperature of the ring of ivory being below that of the heated gum, is obviously soothing to that fevered surface; secondly, pressure on the gums, like that on other parts enduring pain, is calculated, by compressing the nerves, to subdue the pain; thirdly, by gently stimulating the gums, it promotes the absorption of the part immediately above the crown of the tooth; and, lastly, by increasing the flow of saliva, it relieves the engorgement of the vessels. Anodyne necklaces, soothing syrups, &c. should be avoided; they merely amuse the credulity of the parent, and are of no real service to the infant.

The diseases incident to infants are very numerous; it is indeed the most precarious period of life, which may perhaps be considered a provision of nature for attaching the parents more intimately and dearly to their dependent offspring. Watchfulness begets

* Necessity of Popular Education as a National Object. Edinburgh: Blackie, 1834.

anxiety, and anxiety, prolonged, enhances the tenderness of the fondest affection. Were children as early made independent of their parents as many of the lower tribes of animals, that tie of dependence would be wanting, which enables the parent so advantageously to impress on the infant mind those beautiful and sublime principles of humanity and religion which are our best guide and consolation in after-life. Nor is it the immediate disease alone which should excite parental vigilance; it is its effects, which, remaining in the constitution, may insidiously give rise to dangers even of a more aggravated description. After measles, whooping-cough, small-pox, and diseases in which the lungs are affected by inflammation, children are often heard to have a short and dry cough; and if inquiry be made, the parent will perhaps observe that it is of no sort of consequence, as it has lasted for many years without any further inconvenience. The parent who makes an observation of this kind resembles a celebrated Irish gentleman, who, being asked on his deathbed whether his cough were easier, replied, "Yes; but no wonder, since I have been practising it so long." With such persons it seems to follow, on the same principle, that because a child has coughed for months or years, therefore it has not an affection of the slightest importance. But how grievously are they deceived! How often have we observed, at this early period of life, the seeds of that fatal malady, consumption, implanted in a constitution naturally healthful and vigorous! In all instances where there is any irritability of the lungs, let it not be trifled with; for weeks after such diseases as measles, whooping-cough, small-pox, &c., the chest should be rubbed externally, when any such irritation remains, with a stimulating embrocation: one composed of an ounce and a half of soap liniment, and half an ounce of tincture of Spanish flies, or, if the cough continue severe, a mustard poultice, may be advantageously applied. Another excellent embrocation may be compounded of an ounce and a half of camphorated oil, with half an ounce of spirits of hartshorn. In consequence of the rapidity of the circulation of the blood in infants, and the circumstance of all the textures of the body being at this early age so abundantly supplied with blood, the progress of acute disease is often unexpectedly rapid; infants under such maladies require the most unremitting attention, for in them the vital flame seems to flicker so unsteadily, that it is often suddenly and unexpectedly extinguished; the little sufferer appears to glide imperceptibly, and almost without a sigh, into eternity.

INTRODUCTION OF THE SILK MANUFACTURE INTO EUROPE.

It was not till the year 551 of the Christian era, that the manufacture of silk was imported into Europe; a benefit for which she was indebted to the commercial jealousies, or rather to the national enmities, of the courts of Persia and Byzantium. During the third, fourth, and fifth centuries, silk had become an article of rather general use by the better classes in the Roman empire; but the supplies of a consequently increasing demand were liable to capricious denial or allowance from the irritable relation in which the Persian and Byzantine courts stood in regard to each other. The Romans in vain endeavoured to invent means of finding supplies of the commodity through other hands than those of their national rivals; in vain they tried to establish marts, or commercial houses, on the Indian and Arabian shores, to make the Ethiopians their intermediate traffickers, who might correspond directly with the silk-makers of Serinda, and intercept on the Indian shores the goods ere they were bought up by the Persian dealers. From the advantages of local proximity, knowledge of the trade and its route, and personal acquaintance with the dealers, the Persian ever anticipated and disappointed the Roman and Ethiopian merchant. At last, a few *monachi*, or monks (that name was not then, as now, questionable, but of a reputation somewhat like that of our modern missionary), suggested and recommended to Justinian a method whereby the empire might be relieved from such capricious dependence. In the prosecution of their evangelical labours they had penetrated into the native silk-country, Serinda, and, during a residence there of several years, had become acquainted with the whole process of that interesting manufacture. They informed him that certain worms, unknown to Europe and Africa, were the producers of the material; that nature was their teacher, their prompter, and impeller to the ingenious labour; that it was impossible to transfer these worms alive from their native working-place, but that it was possible, by exporting their eggs, of which each worm had an innumerable quantity, and by taking the proper means to preserve them warm and genial, to rear a new generation of them in any foreign land. The emperor caught with ardour at the proposal, and, by kindly words and liberal promises, encouraged the missionaries to this new enterprise. They proceeded to Constantinople; employed the proper means to fecundate and quicken them; fed the young brood with

the leaves of the mulberry-tree; and, in a short time, saw under their hands a new colony of Serinda's ingenious insects rising and flourishing on the shores of the Bosphorus, to render the west independent of the east, and to benefit and enrich Europe, by presenting a new and enlarged exercise for her ingenuity and industry.

THE ST CUTHBERT'S POOR-HOUSE.

WE are going to relate something which, we think, cannot fail to excite astonishment among our readers, especially in England.

The parish of St Cuthbert's, which embraces a considerable part of the suburbs of Edinburgh, besides a large tract of the agricultural environs, and is the most populous district of that kind in Scotland,* has a poor-house, supported chiefly by assessment, and containing four hundred and sixty inmates. The individuals admitted to this establishment are chiefly poor old men and women, who have no relations able to support them, and are too infirm, from age or habitual sickness, to gain their own bread: one hundred and eighty of the number above stated are boys and girls who have no other means of support or education; and thirty are lunatics confined in cells. The wonder which we wish to present to our readers is the low rate at which these paupers are maintained.

The breakfast of the St Cuthbert's paupers consists of oatmeal porridge, "Scotia's wholesome food," as Burns affectionately calls it; an humble species of boiled pudding, exceedingly acceptable to the palate, and taken in this case with beer or milk as a sauce. As ploughmen and other hard-working men in Scotland require no other breakfast than this, it may be readily conceded that paupers who have little or nothing to do cannot reasonably complain of it. The dinner of these paupers consists of broth and wheaten bread; the former being made from ox-heads, *houghs*, and other inferior, though nutritious, parts of meat, mixed with barley and vegetables. A supper, of the same materials as breakfast, concludes the allowances of the day. If we are not mistaken, some better kind of meal is occasionally allowed; a practice we would recommend as of great utility, seeing how necessary a stimulus is in dietetics, and that none is so innocuous as variety.

At one time—indeed up to August 1833—these provisions, and the other expenses of the establishment, came to as much as rendered the average cost of each inmate £.7, 9s. 4½d. per annum, or about 3s. a-week. A new management, however, has discovered grievous extravagance in these disbursements, and, by conducting the business on more rigidly correct and economical principles, have greatly reduced the expenditure. The food now used daily for the four hundred and sixty inmates is as follows:—

Meal, 16½ stones, . . .	£.1	4	4
Barley, 38 pounds, . . .	0	3	10½
Bread, 42 doz. loaves, . . .	1	1	0
Ox-heads and hough beef, . . .	0	6	0
Churned milk, 48 gallons, . . .	0	8	0
Sweet milk, 1 gallon, . . .	0	0	6
Beer, 11½ gallons, . . .	0	2	5
Salt, 16 pounds, . . .	0	0	4½
Whisky, ½ bottle, . . .	0	0	7
Wine, ½ bottle, . . .	0	0	10
Tea, 2 ounces, . . .	0	0	7
Sugar, 2 pounds, . . .	0	1	0

£.3 9 6½

This sum of three pounds nine shillings and sixpence farthing, divided by 460, gives one penny three farthings daily, or one shilling and a farthing weekly, or two pounds thirteen shillings and a penny yearly, as the cost of each individual to the public. Human beings supported for a shilling a-week! The minds of most readers, we are confident, must fly to the conclusion, that, supposing these statements true, the St Cuthbert's poor-house must be a scene of unparalleled starvation and misery. We can assure them, however, that it is a scene of as great comfort as could reasonably be wished by a humane individual, for paupers of the kind who are admitted; the food being at once sufficient in quantity, and nutritious and palatable in quality. Although the expenditure of the new management appears to be, in comparison with the former, as two to three, they have rather improved than deteriorated the allowance of victuals. "The porridge," they state, "is now better than before, being made of round oatmeal instead of small, and the quantity of meal being increased by 3 stones 12 lbs. per day. The broth has been improved by an additional quantity of houghs and barley, 6 lbs. of the former and 10 lbs. of the latter, per day, being now used more than under the old management. Each inmate receives a loaf per day, of the same weight as before, but of a decidedly superior quality. Those who work get two loaves a-piece. About sixty inmates get tea, and these get one-half loaf each additional, or one whole loaf additional, if they can take

it." The reduction of cost seems to have been accomplished solely by the prevention of abuses in the establishment.

We bring these circumstances into notice, both on account of their surprising nature, and in the hope of their suggesting improvements elsewhere. It is stated in some late publication, that the weekly allowance of butcher meat for the workhouse of Reading in Berkshire, containing 50 inmates, some of whom were children, was one hundred and fifty pounds per week. When we contrast this senseless extravagance with the comfortable economy of the St Cuthbert's poor-house, the sagacity of our countrymen is placed in a light of superiority, which, for our part, we have no wish to see it assume in respect of any other nation whatever. Nor is it in single instances that the Scotch management of the poor is thus laudable, though not always perhaps in so great a degree. In Scotland, the whole expenditure for the poor in 1820 was calculated at £.114,000, while in England it was £.6,335,119. The number of paupers then in Scotland was 44,119, or one for every 40 of the community, and thus the cost of each was only £.2, 11s. 8½d.; a sum which would not support an English pauper much more than a month. In short, we are convinced that every country has institutions and modes of management in public affairs, which others would do well to copy; and the treatment of the poor appears to be one in which England might fairly take a lesson from her humble northern neighbour.

It may be proper to mention, before concluding, that St Cuthbert's parish supports out-door poor, as well as the inmates of the poor-house, and provides a tolerable plain education to the children. The sum raised by assessment—a rare mode of pauper-support in the north—is about six thousand pounds, which, being allocated over a rental of £.200,000, forms a mere trifle to each household. When we contrast this state of things with the sad accounts of Liverpool and other places, where rent is nearly eaten up by poor-rates, we can hardly believe that one legislature watches over both ends of the island, or that the people are in the least degree acquainted with each other's circumstances.

ILL-USED MEN.

THERE is a class of men, whom, if we are to believe their own tale, the whole world has entered into a combination to injure and oppress. They have met with nothing but deceit and knavery through life; they have been circumvented in all their projects, and their good nature and unsuspicious disposition taken advantage of at every turn. As may reasonably be expected, after having suffered so much at the hands of their base fellow-creatures, they do not in general wear a very prosperous aspect; but even although you did not observe this, you could hardly sit many minutes in their company, till you had learned something to the same purpose from their lips. If a bankruptcy is mentioned, "What else was to be expected?" strikes in the ill-used man; "I know well what that business is;" and he hints at the possibility of his having been a few hundreds, or perhaps thousands, richer to-day, if he had never known it. If any person is described as having lost something considerable by security, "Ay, I know what it is to trust friends;" if, on the other hand, any one is said to have refused another security, "Ay, ay," he is equally ready to remark, "I know what it is to place a dependence on friends." Whatever instance of harm or hardship may be mentioned, the ill-used man is sure to have suffered in that way. He has suffered both from promises, and from the refusal of men to promise; he has been the worse alike of their friendship, and their enmity; every relation of life has brought him all its miseries, and none of its blessings. What he chiefly suffers by, however, is his own honesty and good intentions. Though tricked a thousand times, as he would have you to believe, still, unable to think ill of mankind, he goes on in the same implicit way with them as ever; and, accordingly, you never meet him but he has some new grievance to tell you of. He has also a number of standing mischiefs, which he rails at in the intervals (if any) left by the contingent ones. Among these are shop-rents. Shop-rents, he would have you to believe, are the great vampire influences which suck the blood of tradespeople, and prevent above one in ten (for such he tells you is the proportion) from making any thing more than salt to their broth. He can also be very eloquent occasionally—not on the taxes at large, but on some single particularly pestilent tax—his favourite abhorrence—which he represents as a perfect gangrene in the side of the nation, though in all probability it is so small that you never once thought of it, or were hardly aware of its existence.

If the history of the ill-used men were inquired into, it would generally be found that all the evils which they represent themselves as having endured through

* In 1831 it contained 70,877 inhabitants.

the roguery of mankind, arose from their own culpable negligence or folly; and hence, whenever I hear a man have nothing but ill to speak of the world, I can hardly help concluding that he must have been unfitted, by some decided though perhaps secret failing, for bearing a proper part in it. I once knew an ill-used man, who had brought ruin upon himself by a practice of thrusting favours upon his friends for ostentation-sake, and another who had fallen out of all employment and respect in consequence of some very equivocal circumstances in his domestic life. Both looked upon themselves as dreadfully ill-used, and had contracted a misanthropical turn; but their errors, though not very serious, had been the sole cause of their unhappy circumstances; and no men of correct understandings or right feelings could have been guilty of such errors, comparatively trivial as they were.

There are other ill-used men, whose misfortunes have arisen from a speculative turn of mind—who, not content with one honest and profitable occupation, would eagerly enter into every novel project, and, because such undertakings do not succeed to their expectations, are ever ready to throw upon others the blame which ought to attach only to their own excited imaginations. One ill-used man of this kind, with whom we had once the misfortune to be acquainted, had no sooner at any time accumulated a little capital by slow but sure industry, than he launched out into some extensive project, which he felt perfectly assured would make his fortune in a trice. In this way he has been successively merchant, distiller, rectifier, builder, and half-a-dozen other trades besides; in all of which he has only succeeded in squandering in a few months what he had laboriously acquired in as many years. His undertakings, curiously enough, always fail just when on the eve of success, and uniformly through the roguery of some party or parties with whom he has associated himself. Their copartnership invariably terminates in a law-suit, in looking after which, and detailing to his acquaintances the story of his wrongs, our friend amuses himself until he has refitted the shattered vessel of his fortunes for another cruise.

In short, it will be found, almost without exception, that the outcry about "ill-usage," "ingratitude," "deceit," &c., in which these men indulge, proceeds from a latent sense of some failing or impropriety in their own conduct. They feel painfully that they are not in the circumstances and station which their abilities and opportunities of well-doing entitle the world to expect, and are consequently obtrusively anxious to explain the fact in the way most favourable to their reputation.

There is another class of ill-used men who deserve even less toleration than those already described. The individuals we refer to would persuade you that their whole lives have been spent in the exercise of practical benevolence; they appear to have set up the standard of universal philanthropy, and to have devoted their means and energies to nothing else but assisting other people. These individuals are, like all their ill-used brethren, uniformly poor; yet, strange to say, they have been the means of making the fortunes of two-thirds of their acquaintances, or at least of putting them in the way of doing so at one time or other. The extent of their acquaintance, and, consequently, the extent of their generosity, is perfectly miraculous; and the familiar manner in which they speak of individuals whom you are proud to reckon amongst your friends, as if the intimacy of their past or present connection obviated the necessity of any more respectful designation, makes you regard them with a sensation of wondering curiosity, amounting almost to envy. A man who talks of such people as Mr So-and-so, the wealthy merchant, and Mr Such-a-thing, the great bookseller, as *Jamie* this or *Willie* that, must have been at one time, if he is not yet, a person of some consequence, and you regard him with deference accordingly. But your interest and sympathy become more strongly enlisted in his behalf, when you learn, as you are sure to do within five minutes afterwards, that it was to his influence and assistance these eminent individuals owed their original success in life, although, of course, "they have forgotten *now*, like the rest of the world," &c. All this is communicated in a sort of confidential tone, and in imperfect hints, as if delicacy forbade a more particular explanation; but, in reality, for the purpose of preventing your gaining any intelligible notion of what he is talking about, or fixing upon any definite statement of facts, in case you should take it into your head to seek for an explanation in another quarter. These men are firebrands in their way, and, though not meaning much harm perhaps, generally create not a little. No man's honour or character is safe from them, and they occasion an immensity of mischief, by shaking the confidence of worthy individuals in each other, and making the naturally open-hearted and benevolent dissatisfied with, and suspicious of, all around them. Their mendacity is the more provoking and pernicious, that it is practised with the greater impunity in proportion to the gentleman-like character of those whom they impose upon and defame. People of correct sentiment naturally shrink from gratuitously prying into matters involving the feelings and private circumstances of third parties; the slanderer thus escapes exposure, and the wound he inflicts is allowed to gangrene for want of inclination or resolution to probe it. Happening to dine with a friend in London, some years ago, the writer

of this article was astonished beyond measure, when one of the company began to talk of a highly respectable individual in the Scottish capital in the most disparaging terms. As the latter happened to be one of our most esteemed and intimate friends, we could not help expressing some surprise at the novel character thus given of him, and asking if the gentleman had known him long. "Long enough for any good I've got by him," was the emphatic answer, uttered in the tone of a much injured man. "He's an ungrateful fellow, sir," he continued, "and an ungrateful man can never be a good man. I was the means of making his fortune, sir; and I never got that (snapping his fingers) of thanks from him for it."

Now, all this was so incompatible with what we knew of our friend's character and history, that we really felt at a loss what to say or think at the time; but the nature of the intimacy warranted our seeking an explanation, which accordingly we lost no time in doing, after returning to Edinburgh. And what does the reader suppose was the explanation? Our friend, it seems, had only met this ill-used man once in his life, at a time when he was undecided whether to establish himself in business in London or Edinburgh. Amongst those who advised the latter course was this Mr M—; a choice which our friend, as has been seen, ultimately adopted with success; and from this simple circumstance—the having recommended what proved fortunate through the industry and good conduct of another man—did this individual actually claim the credit of being our friend's best patron and benefactor! Nay, so far did he presume upon the value of his good advice, that he sent his wife and family one summer to pass a few weeks at the house of our friend, who, never having seen the lady before in his life, having entirely forgotten the existence of such a being as her husband (with all the benefits received from him), and therefore never dreaming that a visit was intended, politely recommended her to respectable lodgings in the neighbourhood. And thus did he unconsciously subject himself, from that time forward, to the grievous charge of ingratitude I have mentioned.

There are many other classes of ill-used men besides those above mentioned; some of these we have already noticed among the victims, and others may form the subject of a future essay. One peculiar characteristic, however, distinguishes them all—a restless and importunate anxiety to impress upon you the importance of their own existence to the welfare of their fellow-creatures. This in some may arise solely from vanity, but in general it proceeds, as we have remarked, from a painful sense of self-imperfection. They feel they are not what they ought to be; and sensible of their incompetency to maintain that dignified and independent station in society which they would fain assume, they endeavour to divert your attention from their own moral deficiency, by directing it to the faults, real or imputed, of their neighbours. Your ill-used man would have you think that he is too honest and too simple for such a world as this; but there must be something far wrong in the individual who ceases to demand being respected, and only begs to be sympathised with.

BIOGRAPHIC SKETCHES.

JOHN FREDERICK OBERLIN.

THE individual whose entertaining and most instructive life we are about to introduce to the notice of the reader, is a remarkable exemplification of the extent of good which an actively benevolent person may sometimes perform, in a particular locality, under the most disadvantageous circumstances.

He was a native of Strasbourg, and, after being educated as a Lutheran clergyman, was appointed in 1767, when twenty-seven years of age, to the cure of Waldbach, in the Ban de la Roche, a high and sterile valley in Alsace. His mind was animated with the most ardent desire of usefulness, not only in his profession, but in many other respects; and greatly did his parish need the attentions of such a philanthropist. The whole valley afforded subsistence, and that of the most wretched kind, for only about a hundred families, who were a race of rude and ignorant rustics, cut off by their peculiar dialect, as well as by the inaccessibility of their situation, from all the rest of mankind. The husbandmen* were destitute of the commonest implements, and had no means of procuring them; they had no knowledge of agriculture beyond the routine practices of their forefathers; they were ground down and irritated by a hateful feudal service. He devoted himself to the correction of these evils, at the same time that he laboured in his spiritual vocation. The people at first did not comprehend his plans or appreciate his motives. Ignorance is always suspicious. They resolved, with the dogged pertinacity with which the uneducated of all ranks cling to the

rubbish of old customs, not to submit to innovation. The peasants agreed on one occasion to waylay and beat him, and on another to duck him in a cistern. He boldly confronted them, and subdued their hearts by his courageous mildness. But he did more: he gave up exhorting the people to pursue their real interests; he practically showed them the vast benefits which competent knowledge and well-directed industry would procure for them. These mountaineers in many respects were barbarians; and he resolved to civilise them, as all savages are civilised, by bringing them into contact with more enlightened communities. The Ban de la Roche had no roads. The few passes in the mountains were constantly broken up by the torrents, or obstructed by the loosened earth which fell from the overhanging rocks. The river Bruche, which flows through the canton, had no bridge but one of stepping-stones. Within a few miles of this isolated district was Strasbourg, abounding in wealth and knowledge, and all the refinements of civilisation. He determined to open a regular communication between the Ban de la Roche and that city; to find there a market for the produce of his own district, and to bring thence in exchange new comforts and new means of improvement. He assembled the people, explained his objects, and proposed that they should blast the rocks to make a wall, a mile and a half in length, to support a road by the side of the river, over which a bridge must also be made. The peasants one and all declared the thing was impossible; and every one excused himself from engaging in such an unreasonable scheme. Oberlin exhorted them, reasoned with them, appealed to them as husbands and fathers—but in vain. He at last threw a pickaxe upon his shoulder, and went to work himself, assisted by a trusty servant. He had soon the support of fellow-labourers. He regarded not the thorns by which his hands were torn, nor the loose stones which fell from the rocks and bruised them. His heart was in the work, and no difficulty could stop him. He devoted his own little property to the undertaking; he raised subscriptions amongst his old friends; tools were bought for all who were willing to use them. On the Sunday the good pastor laboured in his calling as a teacher of sacred truths; but on the Monday he rose with the sun to his work of practical benevolence, and, marching at the head of two hundred of his flock, went with renewed vigour to his conquest over the natural obstacles to the civilisation of the district. In three years the road was finished, the bridge was built, and the communication with Strasbourg was established. The ordinary results of intercourse between a poor and a wealthy, a rude and an intelligent community, were soon felt. The people of the Ban de la Roche obtained tools, and Oberlin taught their young men the necessity of learning other trades besides that of cultivating the earth. He apprenticed the boys to carpenters, masons, glaziers, blacksmiths, and cartwrights, at Strasbourg. In a few years these arts, which were wholly unknown to the district, began to flourish. The tools were kept in good order, wheel-carriages became common, the wretched cabins were converted into snug cottages; the people felt the value of these great changes, and they began to regard their pastor with unbounded reverence.

Oberlin, however, had still some prejudices to encounter in carrying forward the education of this rude population. He desired to teach them better modes of cultivating their sterile soil; but they would not listen to him. "What," said they, with the common prejudice of all agricultural people in secluded districts, "what could he know of crops, who had been bred in a town?" It was useless to reason with them; he instructed them by example. He had two large gardenes near his parsonage, crossed by footpaths. The soil was exceedingly poor; but he trenched and manured the ground with a thorough knowledge of what he was about, and planted it with fruit trees. The trees flourished, to the great astonishment of the peasants; and they at length entreated their pastor to tell them his secret. He explained his system, and gave them slips out of his nursery. Planting and grafting soon became the taste of the district, and in a few years the bare and desolate cottages were surrounded by smiling orchards. The potatoes of the canton, the chief food of the people, had so degenerated, that the fields yielded the most scanty produce. The peasants maintained that the ground was in fault; Oberlin, on the contrary, procured new seed. The soil of the mountains was really peculiarly favourable to the cultivation of this root, and the good minister's crop of course succeeded. The force of example was again felt, and abundance of potatoes soon returned to the canton. In like manner, Oberlin introduced the culture of Dutch clover and flax, and at length overcame the most obstinate prejudice, in converting unprofitable pastures into arable land. Like all agri-

* We are indebted for the matter which follows to a work to which we have to acknowledge other obligations, the excellent Journal of Education published by the Society for the Diffusion of Useful Knowledge.

cultural improvers, he taught the people the value of manure and the best modes of reducing every substance into useful compost. The maxim which he incessantly repeated was, "let nothing be lost." He established an agricultural society, and founded prizes for the most skilful farmers. In ten years from his acceptance of the pastoral office in the Ban de la Roche, he had opened communications between each of the five parishes of the canton and with Strasbourg, introduced some of the most useful arts into a district where they had been utterly neglected, and raised the agriculture of these poor mountaineers from a barbarous tradition into a practical science. Such were some of the effects of education in the most comprehensive sense of the word.

The instruction which Oberlin afforded to the adults of his canton was only just as much as was necessary to remove the most pressing evils of their outward condition, and to impress them with a deep sense of religious obligation. But his education of the young had a wider range. When he entered on his ministry, the hut which his predecessor had built was the only schoolhouse of the five villages composing the canton. It had been constructed of unseasoned logs, and was soon in a ruinous condition. The people, however, would not hear of a new building; the log-house had answered very well, and was good enough for their time. Oberlin was not to be so deterred from the pursuit of his benevolent wishes. He applied to his friends at Strasbourg, and took upon himself a heavy pecuniary responsibility. A new building was soon completed at Waldbach, and in a few years the inhabitants in the other four parishes came voluntarily forward, to build a schoolhouse in each of the villages. Oberlin engaged zealously in the preparation of masters for these establishments, which were to receive all the children of the district when of a proper age. But he also carried the principle of education farther than it had ever before gone in any country. He was the founder of *Infant Schools*. He saw that, almost from the cradle, children were capable of instruction; that evil habits began much earlier than the world had been accustomed to believe; and that the facility with which mature education might be conducted, greatly depended upon the impressions which the reason and the imagination of infants might receive. He appointed *conductrices* in each commune, paid at his own expense; and established rooms, where children from two to six years old might be instructed and amused; and he thus gave the model of those beautiful institutions which have first shown us how the happiness of a child may be associated with its improvement, and how knowledge, and the discipline which leads to knowledge, are not necessarily

"Harsh and crabbed as dull fools suppose."

The children in these little establishments were not kept "from morn till noon, from noon till dewy eve," over the horn-book and primer. They learnt to knit, and sew, and spin; and when they were weary, they had pictures to look at, and maps, engraved on wood, for their special use, of their own canton, of Alsace, of France, and of Europe. They sang songs and hymns; and they were never suffered to speak a word of *patois*. This last regulation shows the practical wisdom of their instructor. There are parts of the United Kingdom which will always fall short of the general civilisation, as long as languages which have no literature continue to be spoken there. The Welsh, and Irish, and Gaelic, however venerable in the eyes of antiquaries, are effectual obstacles to the civilisation of the districts from which they are not yet rooted out.

When the children of the Ban de la Roche—the children of peasants, be it remembered, who a few years before the blessing of such a pastor as Oberlin was bestowed upon them, were not only steeped to the lips in poverty, but were groping in that darkness of the understanding which too often accompanies extreme indigence—when these children were removed to the higher schools, which possessed the most limited funds when compared with almost the meanness of our parochial endowments for education, they were taught reading, writing, arithmetic, geography, astronomy, sacred and profane history, agriculture, natural history especially botany, natural philosophy, music, and drawing. Oberlin reserved for himself, almost exclusively, the religious instruction of this large family; and he established a weekly meeting of all the scholars at Waldbach. The inhabitants of Strasbourg and of the neighbouring towns from which the Ban de la Roche had been recently cut off, came to look upon the wonders which one man had effected. Subscriptions poured in upon the disinterested pastor; endowments were added. Well did he use this assistance. He founded a valuable library for the use of the children; he printed a number of the best school-books for their particular instruction; he made a collection of philosophical and mathematical instruments; and established prizes for masters and scholars.

Thus did this extraordinary man strive to raise the intellectual standard of his parishioners, whilst he laboured to preserve the purity of their morals and the strength of their piety. Never did religion present more attractive features than in the secluded districts of the Ban de la Roche. The love of God was constantly inculcated as a rule of life; but the principle was enforced with no ascetic desire to separate it from the usefulness and the enjoyment of existence. The studies in which these poor children were trained,

contributed as much to their happiness as to their knowledge. They were not confined for years, as are the boys and girls of our parish schools, to copying large text and small hand, to learning by rote the one spelling-book, to hammering at the four rules of arithmetic without understanding their principles or their more practical applications, and to repeating the Catechism. The principle which unhappily determines the course of too many of our parochial schools, is a fear that the children of the working classes should be over-educated—a grovelling and ignorant fear. The children of Oberlin's schools were taught whatever could be useful to them in their pastoral and agricultural life, and whatever could enable them to extract happiness out of their ordinary pursuits. They were incited to compose short essays on the management of the farm and the orchard; they were led into the woods to search for indigenous plants, to acquire their names, and to cultivate them in their own little gardens; they were instructed in the delightful art of copying these flowers from nature; it was impressed upon their minds that as they lived in a district separated by mountains from the rest of mankind, and moreover a district naturally sterile, it was their peculiar duty to contribute something towards the general prosperity; and thus, previously to receiving religious confirmation, Oberlin required a certificate that the young person had planted two trees. Trees were to be planted, roads were to be put into good condition, and ornamented, to please Him "who rejoices when we labour for the public good." Surely a community thus trained to acquire substantial knowledge, equally conducive to individual happiness and general utility, were likely to become virtuous and orderly members of society, contented in their stations, respectful to their superiors, kind to each other, hospitable to the stranger, tolerant to those who differed from them in opinion. Oberlin lived long enough to see that such conduct was the real result of his wise and benevolent system.

In 1784, Oberlin lost his excellent wife. There was a servant in his family, an orphan named Louisa Schepler, who had been brought up in his schools, and was afterwards one of the *conductrices* of the infant establishments. After being the nurse of Oberlin's children for nine years following the death of their mother, this poor girl wrote to her master, to beg that she might be allowed to serve him without wages.

"Do not, I entreat you," she says, "give me any more wages; for as you treat me like your child in every other respect, I earnestly wish you to do so in this particular also. Little is useful for the support of my body. My shoes, and stockings, and *sabots*, will cost something; but when I want them, I can ask you for them, as a child applies to its father."

In the course of twenty years, the population of the Ban de la Roche had increased to six times the number that Oberlin found them when he entered upon his charge. The knowledge which their pastor gave to the people gave them also the means of living, and the increase of their means increased their numbers. The good minister found employment for all. In addition to their agricultural pursuits, he taught the people straw-plaiting, knitting, and dyeing with the plants of the country. In the course of years, Mr Le-grand, of Basle, a wealthy and philanthropic manufacturer, who had been a director of the Helvetic republic, introduced the weaving of silk ribands into the district.

The people of the Ban de la Roche for eighty years had been in dispute with the *seigneurs* about the rights of forest to which each party laid claim. This dispute was carried on, sometimes with furious violence, but habitually with expensive litigation. In 1813, Oberlin persuaded his flock to come to an accommodation, which should at the same time have respect to the claims of the owners, and secure a due portion of their own proper privileges. He convinced them that this ruinous contest was the scourge of the country, and that it was the duty of all men to live in peace. The parties agreed to an accommodation advantageous to both sides; and the pen with which the deed of pacification was signed was solemnly presented to him by the mayors of the canton. It was for that pen to record, as clearly as facts can speak, that an educated people are the truest respecters of the rights of property! Without an acquaintance with their political duties (that part of education which is the most fearfully neglected amongst ourselves), Oberlin could never have convinced those peasants that any portion of the claims of the *seigneur* were founded in justice and the common good.

Oberlin died so lately as the year 1827, when he had attained a very great age. The difficulties which he surmounted, and the actual good which he did, should be a lesson of encouragement to all individuals who may be situated with the means of producing some local improvement within their reach. He no doubt forfeited some property, and neglected some good prospects, for the sake of his humble flock; but he had a reward amply compensating these acts of supposed self-denial. In the fullness of his heart, the venerable man, looking round upon the valleys which he had filled with the peacefulness of contented industry, and upon the people whom he had trained to knowledge, and to virtue, the best fruit of knowledge, exclaimed, "Yes! I am happy!" And when he died, he was followed to the grave by an entire population, upon whom he, a poor but industrious and benevolent

clergyman, had showered innumerable blessings, the least of which the idle and self-indulgent lord of thousands has neither the grace to will nor the spirit to bestow.

ROUTE FROM NEW YORK TO BACK-COUNTRY.

A small pocket volume, entitled "Statistics of the United States of America," has just been published at a cheap rate by Effingham Wilson, London. It is written by an American, and from its perusal we are inclined to consider that it is one of the very best manuals yet composed for the guidance of travellers and emigrants in the different states of the Union. The following directions to the emigrant in his journey from New York towards Canada and the back settlements on the Ohio, &c., may be taken as a specimen of the contents:—

"When you are in readiness to leave the city for the upper country, go to the agent of one of the transportation lines, either in Washington Street or Centis Slip, and make your bargain for any distance on the rivers and canals, either towards Lake Erie or Lake Champlain. Be very particular, and make close inquiry of each agent as to the cost before closing your bargain; when that is done, take from him in writing the substance of the contract, by producing which, at the close of your journey, the captains of the canal-boats will have no opportunity of extortion. The house of A. B. Meach and Company, in New York, are owners and agents of the 'New York and Ohio line,' and, all things considered, I give a decided preference to their establishment. The manner of bargaining is first for your goods and chattels per hundred pounds, the passage of yourself and family per mile, and the quantity of baggage to be allowed to each person, and for which they shall make no charge. The prices vary generally every year; last year's prices may, however, be some criterion, and I shall mention them. From New York to Buffalo, a distance of five hundred and twenty-three miles, for merchandise, &c. one dollar and a quarter, or five shillings sterling, per hundred pounds. One and a half cents per mile passage, and find yourself, or two and a half cents and receive board from the boat. The difference in the article of subsistence by either mode is but trifling, and, all things taken into consideration, it is as well to board with the captain.

The barges from New York to Albany are towed by steamers, and the charge of transportation is included in your contract for Buffalo, with the exception of your individual passage, which is from seventy-five cents to one dollar for each adult; children under twelve years of age half-price. On board all these boats food becomes an extra charge, and the time usually consumed in the performance of the trip from New York to Albany, a distance of one hundred and sixty miles, is from fifteen to twenty hours. To save expense, when arrived in the city of Albany, the barge on board of which is your property, must either haul into the basin, or the canal-boat in which you embark should be compelled to come alongside the barge and receive all articles which you may have to ship; warehouse fees are thus saved. If the emigrant should prefer finding his own subsistence, he need lay in but a small stock in Albany, as the canal runs through very many populous cities and villages, where all the necessities of life are equally cheap. On board canal-boats, where you cook for yourself, you have the right to use the boat's apparatus as soon as the meals are prepared for 'boat boarders' and crew, but not before.

The cities and towns through which the traveller will pass on his route to Lake Erie, are numerous and flourishing, and no stronger evidence of the importance of the country need be required than their universally prosperous condition. I will here mention some of the chief ones, and leave the reader to draw his own conclusions. After leaving Albany, you pass Troy, with 12,000 population; Waterford, 3000; Schenectady, 8000; Syracuse, 5000; Utica, 10,000; Rochester, 11,000; Lockport, 3000; Buffalo, 12,000; and the following other places, all containing a population of from 1000 to 2500—namely, Lyons, Canajohari, Liverpool, Montezuma, Port Byron, Albion, Middleport, Palmyra, Black Rock, Holley, &c. &c.; all of which have sprung into existence within the last twenty years. There is much to be said in favour of a location in this extensive region of country, if the stranger has funds sufficient to consult his own wishes.

If the reader intends to go first to Montreal, in Upper Canada, he can either go by packet canal-boats from Troy to the steam-boats on Lake Champlain, by way of the northern canal, by stages from Troy to Whitehall, by way of Lake George, or round by the Saratoga springs to Whitehall. The water of Lake George is reputed to be the purest in the world, and it is here procured for many of the cathedrals of Europe, to be by them consecrated and used as 'holy water.'

There is a pleasant railroad from Schenectady to the great American springs, distant only twenty-eight miles, whither thousands from all parts of the world resort in summer, either for the benefit of health or the pleasures of travelling. Congress Hall and the Pavilion are the two best houses at the 'Spa,' and, after having remained a few days, you may proceed by stage to Whitehall, where the Montreal boats are daily arriving and departing. The country through which you will necessarily travel is well improved and quite pleasant. To proceed by way of the Great

Erie Canal, you will take passage on board an Erie Canal packet-boat, two of which leave Schenectady daily for Buffalo. These boats are expeditious, and fitted up in a style of elegance at once astonishing; and the cost of travelling and boarding is about four cents, or twopence English, per mile. These boats are four and a half days performing the trip of three hundred and thirty-one miles. Utica is the first place of importance in point of population; and if the reader would desire to view a delightful city and surrounding country, put up at the City Hotel, and remain a day or two. Rochester is a place that should not be passed without an examination; the falls of the Genesee are well worthy of notice, and a person may very pleasantly while away a few hours in visiting the different manufactories. This city has been built since 1815. The Eagle tavern is the best house in Rochester; on its roof is a pleasant promenade, from which there is a first-rate view of the place, and much of the surrounding country. Steam-boats run from Rochester across to Toronto (late York), in Upper Canada, and to other places on the British side of Lake Ontario.

At Buffalo you will embark on board a steam-boat or schooner bound up Lake Erie. You can land either at Erie (Pennsylvania), Cleveland or Sandusky (Ohio), or continue on to the city of Detroit in the Michigan territory. I would advise the latter course. Daily lines of steam-boats and other lake-vessels are established between the cities of Buffalo and Detroit. The distance is three hundred and sixty miles, and the voyage is performed in forty-eight hours; the price of the passage is two and a half and three dollars. When arrived at Detroit, you may either go by land to the interior or round by water, through Lakes Huron and Michigan, to the western point of this territory, to the town of Newberry Port, near the mouth of the St Joseph's river, or to the town of Chicago, in the state of Illinois, distant by water, across the head of Lake Michigan, about thirty-six miles.

To reach the lower section of the state, or that washed by the Ohio river, it is best to leave the Buffalo steam-boat at Cleveland, on Lake Erie, in the state of Ohio, and pass by the Ohio State Canal to Portsmouth, on the Ohio river, where steam-boats will convey you by Cincinnati (Ohio) and Louisville (Kentucky) to the mouth of the Wabach, or to several landings on the Indiana side of the Ohio, from whence you will proceed to the interior of the state by waggons.

At Albany, Utica, Rochester, Buffalo, Cleveland, Detroit, and indeed at all western towns and cities, every hotel, and line of canal and steam-boats, has one or more runners. These vagabonds are annoying to the stranger, and disgusting to the citizens. Take no notice of them, or any thing they may say to you, for they will say any thing and every thing as interest may direct. Take care of your own baggage; and if you visit the houses which I have recommended, you will generally find every thing convenient and comfortable. All public-houses have carriages of conveyance from and to the boats and stage-houses free of cost in every instance. Servants in America are hired and paid by the landlords; however, a sixpence now and then does not induce them to be less attentive to your comfort."

AUSTRALIAN CUSTOMS.

THE following account of some curious manners and customs of the inhabitants of King George's Sound, in Australia, formed part of a communication lately made to the Royal Geographical Society:—Retaliation seems to be their principle in quarrels. If a man is killed, his friends are content with the death of any one of the tribe to which the aggressor belongs. If he should have been killed by accident, as falling from a tree, his friends impute it to an adverse tribe, and kill one of them in consequence. If a man is ill, and imagines he shall not recover, he attempts to kill somebody, and fancies by so doing that he shall get well again. Although their war implements are of a dangerous nature, they are described as being by no means a warlike race of people. They are very dexterous in avoiding the spear; and in their wars with each other, generally arising from quarrels about their women, they are content with inflicting a wound, which is a signal for battle to cease. When their attacks on each other are intended to be fatal, they are generally made by stealth, and during night; and it is curious that the friends of a person who may be killed in this manner (which is always by the spear) are careful never to mention his name, asserting that, if they do, it will raise his ghost. Should another person have the same name as the deceased, he will immediately change it, to avoid repeating it. They bury their dead, with much lamentation, in a grave about a yard wide, four feet long, and about a yard in depth. The bottom of the grave is covered with the bark of trees and green boughs. The corpse is then placed in it, ornamented, and wrapped up in his cloak, with the knees bent to the breast, and the arms folded across the body. Green boughs are then laid over the body, then bark, and earth; more boughs are then placed on the earth, on which are laid his spear, knife, hammer, and ornamental feathers. His women, or throwing-stick, and curl, or carved flat stick, are also stuck on each side of the mould. They also cut circles in the trunks of the adjacent trees. Their mourning is either by

daubing their faces with black, or large blotches of white paint, particularly on the forehead, which they continue to wear a long time. The implements of the women are also buried with them; but there is not so much ceremony in their funerals as those of the men.

HYDROPHOBIA.

DURING my first season at the Dublin university, I was invited to pass a short vacation with a relative of my mother. He lived in the south of Ireland, in an ancient family mansion-house, situated in the mountains, and at a considerable distance from the mail-coach road. This gentleman was many years older than I. He had an only sister, a girl of sixteen, beautiful and accomplished. At the period of my visit she was still at school, but was to finally leave it as my host informed me, at midsummer. Never was there a more perfect specimen of primitive Milesian life than that which the domicile of my worthy relative exhibited. The house was enormously large—half ruinous—and all, within and without, wild, ractety, and irregular. There was a troop of idle and slatternly servants of both sexes, distracting every department of the establishment; and a pack of useless dogs infesting the premises, and crossing you at every turn. Between the biped and quadruped nuisances an eternal war was carried on, and not an hour of the day elapsed, but a canine outcry announced that some of those unhappy curs were being ejected by the butler, or pelted by the cook. So commonplace was this everlasting uproar, that after a few days I almost ceased to notice it.

I was dressing for dinner, when the noise of dogs quarrelling in the yard brought me to the window; a terrier was being worried by a rough savage-looking fox-hound, whom I had before this noticed and avoided. At the moment my host was crossing from the stable, he struck the hound with his whip, but, regardless of the blow, he still continued his attack upon the smaller dog. The old butler, in coming from the garden, observed the dogs fighting, and stopped to assist in separating them. Just then, the brute quitted the terrier, seized the master by the leg, and cut the servant in the hand. A groom rushed out on hearing the uproar, struck the prongs of a pitchfork through the dog's body, and killed him on the spot. This scene occurred in less time than I have taken in relating it. I hastened from my dressing-room; my host had bared his leg, and was washing the wound, which was a jagged tear from the hound's tooth. Part of the skin was loose, and a sudden thought seemed to strike him: he desired an iron to be heated, took a sharp penknife from his pocket, coolly and effectually removed the ragged flesh, and, regardless of the agony it occasioned, with amazing determination cauterised the wound severely.

The old butler, however, contented himself with binding up his bleeding hand. He endeavoured to dissuade his master from undergoing what he considered to be unnecessary pain. "The dog was dead, sure, and that was quite sufficient to prevent any danger arising from the bite;" and, satisfied with this precaution, he remained indifferent to future consequences, and in perfect confidence that no ulterior injury could occur from the wound. Three months passed away—my friend's sister was returning from school; and as the mountain road was in bad repair, and a bridge had been swept away by the floods, saddle-horses were sent away to meet the carriage. The old butler, who had some private affairs to transact in the neighbouring town, volunteered to be the escort of his young mistress, and obtained permission. That there was something unusual in the look and manner of her attendant, was quickly remarked by the lady. His address was wild and hurried, and some extraordinary feelings appeared to agitate him. To an inquiry if he was unwell, he returned a vague unmeaning answer; he trembled violently when assisting her on horseback; and it was evident that some strange and fearful sensations disturbed him.

They rode some miles rapidly, until they reached the rivulet where the bridge had been carried off by the flood. To cross the stream was noway difficult, as the water barely covered the horse's fetlock. The lady had ridden through the water, when a thrilling cry of indescribable agony from her attendant arrested her. Her servant was on the opposite side, endeavouring to rein in his unwilling horse, and in his face there was a horrible and convulsed look that terrified his alarmed mistress. To her anxious questions he only replied by groans, which too truly betrayed his sufferings. At last he pointed to the stream, and exclaimed, "I cannot, dare not cross it! Oh, God! I am lost!—the dog—the dog!" What situation could be more frightful than that in which the lady found herself?—in the centre of a desolate and unpeopled moor, far from assistance, and left alone with a person afflicted with decided madness. She might, it is true, have abandoned him, for the terrors of the poor wretch would have prevented him from crossing the rivulet; but with extraordinary courage she returned, seized the bridle fearlessly, and, notwithstanding the outcries of the unhappy man, forced his horse through the water, and never left his side until she fortunately overtook some tenants of her brother returning from a neighbouring fair. I arrived on a visit the third evening after this occurrence, and the recollection of that poor old man's sufferings has ever since

haunted my memory. All that medical skill and affectionate attention on his master's part could do to assuage his pain, and mitigate the agonies he occasionally underwent, was done. At length came the moment that was devoutly prayed for. He died on the sixth morning.—*Wild Sports of the West.*

MAGIC.

THE subject of natural magic (says Brewster in his entertaining work on that subject) is one of great extent as well as of deep interest. In its widest range, it embraces the history of the governments and superstitions of ancient times—of the means by which they maintained their influence over the human mind—of the assistance which they derived from the arts and sciences, and from a knowledge of the powers and phenomena of nature. When the tyrants of antiquity were unable or unwilling to found their sovereignty on the affections and interests of their people, they sought to entrench themselves in the strongholds of supernatural influence, and to rule with the delegated authority of heaven. The prince, the priest, and the sage, were leagued in a dark conspiracy to deceive and enslave their species; and man, who refused his submission to a being like himself, became the obedient slave of a spiritual despotism, and willingly bound himself in chains when they seemed to have been forged by the gods.

This system of imposture was greatly favoured by the ignorance of these early ages. The human mind is at all times fond of the marvellous, and the credulity of the individual may be often measured by his own attachment to the truth. When knowledge was the property of only one caste, it may by no means be difficult to employ it in the subjugation of the great mass of society. An acquaintance with the motions of the heavenly bodies, and the variations in the state of the atmosphere, enabled its possessor to predict astronomical and meteorological phenomena with a frequency and accuracy which could not fail to invest him with a divine character. The power of bringing down fire from the heavens, even at times when the electric influence was itself in a state of repose, could be regarded only as a gift from heaven. The power of rendering the human body insensible to fire was an irresistible instrument of imposture; and in the combinations of chemistry, and the influence of drugs and soporific embrocations on the human frame, the ancient magicians found their most available resources.

The secret use which was thus made of scientific discoveries and of remarkable inventions, has no doubt prevented many of them from reaching the present times; but though we are very ill informed respecting the progress of the ancients in various departments of the physical sciences, yet we have sufficient evidence that almost every branch of knowledge had contributed its wonders to the magician's budget, and we may even obtain some insight into the scientific acquirements of former ages, by diligent study of their fables and their miracles.

The science of *Acoustics* furnished the ancient sorcerers with some of their best deceptions. The imitation of thunder in their subterranean temples could not fail to indicate the presence of a supernatural agent. The golden virgins whose ravishing voices resounded through the temple of Delphos; the stone from the river Pactolus, whose trumpet notes scared the robber from the treasure which it guarded; the speaking head, which uttered its oracular responses at Lesbos; and the vocal statue of Memnon, which began at the break of day to accost the rising sun—were all deceptions derived from science, and from a diligent observation of the phenomena of nature.

The principles of *Hydrostatics* were equally available in the work of deception. The marvellous fountain which Pliny describes in the island of Andros as discharging wine for seven days, and water during the rest of the year; the spring of oil which broke out in Rome to welcome the return of Augustus from the Sicilian war—the three empty urns which filled themselves with wine at the annual feast of Bacchus in the city of Elis—the glass tomb of Belus which was full of oil, and which, when once emptied by Xerxes, could not again be filled—the weeping statues, and the perpetual lamps of the ancients—were all the obvious effects of the equilibrium and pressure of fluids.

Although we have no direct evidence that the philosophers of antiquity were skilled in *Mechanics*, yet there are indications of their knowledge, by no means equivocal, in the erection of the Egyptian obelisks, and in the transportation of huge masses of stone, and their subsequent elevation to great heights in their temples. The powers which they employed, and the mechanism by which they operated, have been studiously concealed; but their existence may be inferred from the results otherwise inexplicable, and the inference derives additional confirmation from the mechanical arrangements which seem to have formed a part of their religious impostures. When in some of the infamous mysteries of ancient Rome, the unfortunate victims were carried off by the gods, there is reason to believe that they were hurried away by the power of machinery; and when Apollonius, conducted by the Indian sages to the temple of their god, felt the earth rising and falling beneath his feet like the agitated sea, he was no doubt placed upon a moving floor capable of imitating the heavings of the waves. The rapid descent of those who consulted the oracle in the

cave of Trophonius—the moving tripods which Apollonius saw in the Indian temples—the walking statues at Antium, and in the temple of Hierapolis—and the wooden pigeon of Archytas, are specimens of the mechanical resources of ancient magic.

But of all the sciences, *Optics* is the most fertile in marvellous expedients. The power of bringing the remotest objects within the very grasp of the observer, and of swelling into gigantic magnitude the almost invisible bodies of the material world, never fails to inspire with astonishment even those who understand the means by which these prodigies are accomplished. The ancients, indeed, were not acquainted with those combinations of lenses and mirrors which constitute the telescope and the microscope, but they must have been familiar with the property of lenses and mirrors to form erect and inverted images of the objects. There is reason to think that they employed them to effect the apparition of their gods; and in some of the descriptions of the optical displays which hallowed their ancient temples, we recognise all the transformations of the modern phantasmagoria.

TOWNS IN THE EAST.

GENERALLY in the towns of the East the streets are very narrow, and little better than dark passages. In Grand Cairo, if you unfortunately meet a string of masked beauties upon donkeys, you must make a rapid retreat, or resign yourself to be squeezed to a mummy against the wall, for daring to stand in their course, if your curiosity should tempt you to do so. The Chandy Choke, in Delhi, is, however, a great exception to this rule, and is perhaps the broadest street in any city in the East. The houses in it have occasionally balconies in front of them, in which the men sit, loosely arrayed in white muslin, smoking their hookahs; and women, who have forfeited all pretensions to modesty, are sometimes seen unveiled, similarly occupied. The din of so populous a place is very great, for every house seems as well furnished as a hive of bees. The population is near 200,000 souls, in an area of seven miles in circumference, which is the extent of the wall of modern Delhi. The great peculiarity of an eastern town is, that everything is done in public: the people talk as loudly as they can, and sometimes, when engaged in unimportant matters, seem to be scolding each other in the most outrageous manner: the neighing of horses, the lowing of cattle, the creaking of cart-wheels, and the clinking of pewterers' hammers (for all occupations are carried on in a little open space in front of each shop), are beyond all endurance. The trumpeting noise of the elephants, with the growling of the camels, varied occasionally by the roaring of a leopard or a cheator (which animals are led about the streets hooded to sell for the purposes of hunting), with the unceasing beat of the tom-tom, the shrill pipe, and the cracked sound of the viol, accompanied by the worse voices of the singers, are enough to drive a moderately nervous person to desperation. Among the natives of Mahometan towns there seems to be a familiarity of manner that places every one in a moment at his ease. If a stranger enter the town and find a group engaged in any amusement, he will not scruple to join it instantly, and take as much interest in its pursuit as if he had known the members of it all his life; and then, perhaps, tendering his pipe to one of the party, or receiving one from it—a sure sign of intended hospitality—sit down and relate his history with as much frankness as if he had met a brother. The houses are generally irregular in their construction, and not unfrequently curiously decorated. Different coloured curtains hang before the doors; variegated screens serve as blinds to the windows; and the custom of hanging clothes, particularly scarfs of every hue, pink, blue, yellow, green, and white, on the tops of the houses to dry, make them look as gay as a ship on a gala day with all its colours flying. The clouds of dust from the number of equipages, with the insects that surround the pastry-cooks' shops, are the most intolerable plagues of all. The rancid smell of the nasty-looking mixtures that are constantly in course of manufacture before you, with the general stench of the town, is a sign that it is seldom indeed that a musk caravan from Koteen passes through it. I think, in the *Arabian Nights' Entertainments*, there is a story of a princess threatening to have a confectioner beheaded, if he did not put pepper in his tartlets. However despotic it may appear in this lady, I cannot help thinking it a just satire upon the pastry of the East; for to season it out of all taste of its own fundamental ingredients, is the only way to make it palatable. This cook, I think, nearly fell a martyr to the honour of his profession, and refused to be dictated to; and I do not believe anything would induce his brethren of the present day to improve their confectionery. Riding through the town requires much management and some skill. It is unnecessary to shout, push, and kick the whole way, to warn the multitude to get out of the road. Occasionally you have to squeeze past a string of loaded camels, or start away from a train of elephants; and if your horse be frightened at these last animals, which is frequently the case, it needs some ingenuity to avoid being plunged into the cauldrons which simmer on each side of the way in front of the cooks' shops. The fear is mutual very often; and the elephants, in attempting to escape from the approach of a horseman, may well be supposed

to throw the whole street into a fine confusion. In one of my strolls through the city on horseback, I was nearly swept away by a species of simoom, caused by the progress through the dusty town of some important personage travelling in state. When overtaken by such a storm, it is a long time before you can recover either your sight or position. The idle cause of all this tumult was reposing quietly in a shining yellow palanquin, tricked out with gilt moulding in every possible direction. He was preceded by a large retinue of strange-looking beings, mounted on horses and dromedaries, and dressed in the most fantastic style. The animals were covered with scarlet housings, bound by gold lace, their bridles studded with shells; round their necks were collars of gold or silver, with little drops hanging to them, that kept time most admirably with their joggling measure. The camels were likewise adorned with bells. The riders were in large cloth dresses, caftans, reaching from their necks to their heels, open only on each side, from the hip downwards, for the convenience of sitting on horseback. These were fastened round the waist by a cotton shawl, either of white or green, in several folds. The common colours of the coats were red and yellow. A cimeter hung by their sides, and they bore matchlocks upon their shoulders. A helmet, sometimes of steel, and sometimes of tin, pressed close to the head, in shape not unlike a dish-cover; a pair of jack-boots reaching to the knee, and fitting quite tight to the leg; the loose trousers gathered above, giving to the thigh the appearance of being the seat of a dropsy; and a pair of spurs, resembling two rusty weathercocks, completed the equipment of these splendid retainers. Then followed a mass of servants on foot, some naked, and some with their limbs bare and bodies covered. They carried sheathed swords in their hands, and shouted out the titles of their lord, at frequent intervals, in their passage through the city. They were followed by the stud, each horse beautifully caparisoned, and led by a groom; then came the elephants with their showy trappings, gilt howdahs, and umbrellas of gold or silver tissue. The palanquin, bearing the owner of these motley assemblages, at length appeared, and was followed by a guard similar to the one that preceded him. At a distance these processions look very grand, particularly the elephants and their castles; but when near, there is a great tawdry and ill-assorted tinsel. The horsemen of the party add greatly to the interest of the scene, by exhibiting their evolutions upon the line of their route. Some tilt at each other with their spears; and others affect to pursue, with drawn swords, the runaways of the party, who in turn chase their followers back into the ranks. In the management of the horse, and the use of the spear, the natives are generally very skillful; but some of the irregular cavalry of the country excel all belief in these exercises. They will gallop at a tent-peg, stuck firmly into the ground, and divide it with the point of the spear, not abating their speed in the least, and I have seen a troop of men, one after the other, break a bottle with a ball from the match-lock, while flying past at a racing pace.—*Skinner's Excursions in India.*

THE PEASANT'S SONG.

[From a volume just published, under the title of "Songs and Poems, by James Beattie, journeyman mason." The author, we understand, resides at Leetown, near Errol, in the Parish of Gowry.]

Now the sun is westering down,
And our toil is nearly done;
When the caller gloamin' comes,
We will seek our cottage homes;
There our weary limbs we'll lay,
On our bed of rest till day;
Soft and still shall be our sleep,
Under midnight shadows deep.
Our good angel from on high,
There shall watch us with his eye,
Though with toil our sinews slack,
Morning brings their vigour back.
Love and mercy at our side,
Sorrow we may well abide.
Tender ties our life endears,
Overcoming grief and fears.
Ere the morning sun shall rise
Glorious in the eastern skies,
Wandering forth in love and joy,
To our rude but lov'd employ;
Grateful for our happy days,
We our morning song shall raise;
Telling to the east and west
How the sons of toil are blest'd.

DESCRIPTION OF THE NATURE OF FLAME.

Flame is the rapid combustion of volatilised matter. The tallow or the wax is melted and drawn up to the top of the wick of a candle. Here it is boiled and converted into vapour, which ascends in the form of a column. This vapour is raised to such a temperature that it combines rapidly with the oxygen of the surrounding atmosphere, and the heat evolved is such as to heat the vapour to whiteness. Flame, then, is merely volatile, combustible matter, heated white-hot. The combustion can only take place in that part of the

column of hot vapour that is in contact with the atmosphere, namely, the exterior surface. The flame of a candle, then, is merely a thin film of white-hot vapour, enclosing within a quantity of hot vapour, which, for want of oxygen, is incapable of burning. But as it advances upward in consequence of the outward film being already consumed, it gradually constitutes the outer surface of the column, and assumes the form of flame. And as the supply of hot vapour diminishes as it ascends, and at last fails altogether, the flame of a candle gradually tapers to a point.—*Dr Thomson on Heat and Electricity.*

ADVENTURE WITH A RHINOCEROS.

A CORRESPONDENT of the Bengal Hurkaru says, that, being on a visit at the quarantine station at Edmontone Island, he was informed that a rhinoceros had several times made his appearance close to the residence at Middleton Point, on Saugor Island. I was requested (says he), being a killer, to go over and try my luck. I did so, and made preparation for a regular set-to. A stage being erected on a tree close to a tank at which my customer was in the habit of drinking every night, I there, in company with the resident at the Point, took my seat at eight o'clock in the evening, it being then quite dark. My first cheeroot had not been quite burnt out, when a noise from the jungle in our rear warned us of an approach. From the noise, I thought it was an elephant. Our anxiety, you may be sure, was very intense; however, in a very few minutes a very large animal showed his back within thirty yards of us. I saw it, and immediately pointed it out to my companion through the gloom, and we both agreed that it was our friend. His approach was slow, grazing as he came along, until almost immediately under us, and then we fired. He seemed a little astonished, but did not move. The second volley (for we were well armed, having two double-barrels each) disturbed him; he turned sharp round and made off with a curious snorting noise like an overgrown hog. He had the benefit of eight balls, which were, at the distance of fifteen yards, poured upon his impenetrable hide; but he seemed to mind them no more than so many peas. Ten minutes had hardly elapsed before he came again, but not on the same ground; he strolled along rather cautiously towards the tank. We had another beautiful view of him, and again fired together as before, when I am sorry to say the gun of my friend burst, blowing off two of his fingers on the left hand, and slightly wounding me in the arm. Nothing was now left for us but to go home; and at that time of night, and in such a place, with such an animal in our neighbourhood, it was no joke. My friend took a cutlass, and I took two of my guns. We cautiously descended the tree, and made good our retreat.

A month and a half passed before the hand of my friend had healed, when we determined upon another attack, but in a different manner. The artillery of the station (two six-pounders) were placed in his path, and there we agreed to watch his approach. Every thing was got in readiness. The moon was favourable, and we took our station at the old look-out tree in the evening. The first start which we made was ominous, a tiger springing almost from under our feet as I was levelling the guns. One was pointed to sweep the corner of the tank, and the other to take him if he came in a different direction. A long tedious night passed, and no rhinoceros. The tiger above mentioned prowled about the tree all night, but we could not get a shot at him. Another night passed in like manner, but the third night at ten o'clock our old friend once more showed himself. Down I jumped to my post at the gun, but he saw my movements, and vanished. Nearly an hour passed before he again made his appearance; but when he did come, I got him right before my gun; and as I was raising the match to fire, he charged full at me. But he was too late; the fatal spark had done its duty, and the canister met him half way. I lost no time in getting up the tree, for you may be sure the idea of his ugly horn being near me was not at all comfortable; it gave me, however, surprising agility, and I stumbled over my friend, who was coming down to assist me. In the midst of the confusion, a terrible groan proclaimed our victory. The next morning we found he had run nearly fifty yards, and there fell to rise no more. Many of the shot had taken effect. One (the fatal one) in the left eye, three in the shoulder, one in the flank, passing through his kidney and the hind quarter. His dimensions were twelve feet in length, without the tail, which made two more, seven feet high, and thirteen in circumference. Altogether he is a perfect monster. On opening him, one of the leaden balls of our first attack was found in his stomach, and appeared to be mortifying the flesh all round. I had a tough job to skin him, &c. Five of our balls were cut out. The flesh of the animal was greedily devoured by the famished crew of a Burmese boat, which arrived at the point in distress.—*Alexander's East India Magazine.*

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